

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Any Room for Jesus?

By the Editor

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:7.

Christmas is just around the corner. Jesus had to be born in a stable because there was no room in the inn.

Have you any room for Jesus,  
He who bore your load of  
sin?  
As He knocks and asks ad-  
mission,  
Sinner, will you let Him in?

Room for pleasure, room for  
business,  
But for Christ the Crucified,  
Not a place that He can enter,  
In the heart for which He  
died?

Room for Jesus, King of  
glory!  
Hasten now His word obey;  
Swing the heart's door widely  
open,  
Bid Him enter while you  
may.

The above words by C. C. Wil-  
liams press on your heart a ques-  
tion I want to ask you good Chris-  
tians. I do not now address lost

sinners. I am not particularly  
thinking of the careless, the world-  
ly, the sinful. I am talking to  
people who claim they love the  
Lord Jesus and want to please  
Him. Well, please face this ques-  
tion. Are you going to make room  
for Jesus Christ in your Christ-  
mas plans or not? Will Jesus  
Christ and His Gospel be first in  
your thoughts and plans at Chris-  
mas, or will you be secular-mind-  
ed, a carnal-minded Christian, liv-  
ing the same way that ungodly people live  
and give?

It is a shocking thing that many,  
many Christians at Christmas-  
time are not good Christians at all.  
I remember in my boyhood how  
people who tried to live right most  
of the year would go to dances  
at Christmas. Many who would  
never taste liquor at others times  
would be tempted by eggnog or a  
Christmas toddy. How the Devil

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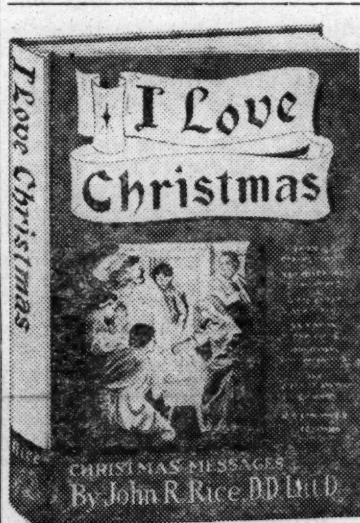
## Suddenly Destroyed

By the late Methodist evangelist, Sam Jones  
Last sermon before his death

(After preaching this sermon in Oklahoma City, the evangelist took the train  
for his next appointment. He died on the Rock Island train, at Perry, Arkansas, at  
dawn October 15, 1906, returning to his home at Cartersville, Georgia. Sam Jones  
lacked one day being 59 years old.)

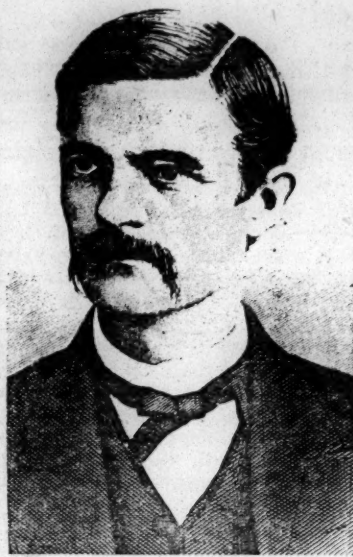
"He, that being often reprov'd hardeneth his neck,  
shall suddenly be destroyed, and that without remedy."—  
Prov. 29:1.

The bare announcement of this text is enough to bring  
every one of us to our feet with this question: Unto whom  
does God speak in those fearful words? Unto whom does  
God address Himself in that fearful language? There are  
in this audience hundreds of people who ought to remain  
standing and announce another fact, and that is, "Surely  
God means me, for I have been often warned, I have been  
often reprov'd, and have often heard His Word. Surely, He  
means me."



FREE with 3 yearly subscriptions  
to THE SWORD OF THE LORD.

I announce strictly a fact when  
I say there have been more sudden  
deaths in the last twelve months  
of this world's history than in any  
year since the evening and morn-  
ing of the first day of this world's  
life. Oh! You hardly pick up a  
leading newspaper in the United  
States without reading of many  
who have been swept away sud-  
denly and have gone into the  
presence of God. By earthquake,  
by fire, by tidal waves, by ac-  
cidents on railroads, by storms at  
sea, by apoplexy, by paralysis, by  
heart failure; day by day the  
register has gone away up; and  
mark my words, just as God gives  
the warning to men, so is that  
proportion of sudden death mul-  
tiple in all the earth. More men  
have hardened their hearts and  
more men have been swept  
into the presence of God; and as  
you hear me tonight I shall re-  
call illustrations of these fearful



Rev. Sam Jones

facts that lie back in my brain  
which have been gathered from  
all parts of the country.

The Mayor and Three Steam-  
boat Captains, Warned,  
Die Suddenly

I want to say to you that I have  
preached to tens of thousands of  
people who have been swept sud-  
denly and awfully in the presence  
of God soon after my voice had  
died out of their ears. I was  
preaching in Nashville, Tennessee,  
some years ago. On the second  
Tuesday night, Captain Ryan, a  
man who owned all the steam-

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## WHY has Christ Not Yet Come?

by Evangelist John Linton

328 Belle Isle View, Riverside, Windsor, Canada

"... there shall come in the last  
days scoffers... saying, Where is  
the promise of his coming?...  
But, beloved, be not ignorant of  
this one thing, that one day is  
with the Lord as a thousand years,  
and a thousand years as one day.  
The Lord is not slack concerning  
his promise, as some men count  
slackness, but is longsuffering to  
usward, not willing that any  
should perish, but that all should  
come to repentance."—II Pet. 3:  
3, 4; 8, 9.

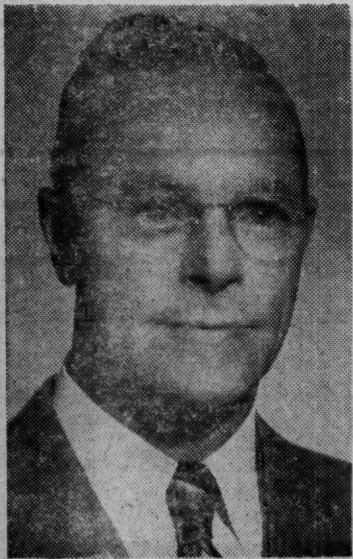
It is nineteen hundred years  
since Christ said in Revelation  
22:20, "Surely I come quickly";  
but He has not come yet. Through-

out the long centuries the church  
has prayed with John, "Even so  
come Lord Jesus"; but God has  
not answered that prayer. Genera-  
tion after generation of Christians  
has risen up hoping that Christ  
might come in their day and end  
the troubles, the oppressions, the  
wars and the iniquities of this  
present age, but each generation  
has gone down to the grave with  
its hopes unrealized. Heaven re-  
mains silent; Christ prolongs His  
absence; and through all the cen-  
turies right to this present hour  
the long-looked-for advent is still  
unfulfilled.

How are we to account for this  
extraordinary reluctance on God's  
part to send Jesus Christ? What  
are God's people to say to those  
who question them concerning this  
strange delay? When we read  
about the early church we see how  
they lived in constant expectation  
of Christ's coming. To them it  
was an imminent, an impending,  
an at-any-moment event. Yet that  
is almost two thousand years ago  
and Christ has not come yet! So  
the question recurs with emphasis  
—"Why has Christ not yet come?"

There are several important  
facts to consider in answering this  
question. One is that the word  
"quickly" used by our Lord in  
Revelation 22:20 does not mean  
soon. It is not the *TIME*, but the  
*MANNER* of His coming that is  
in view. "Surely I come quickly,  
suddenly, without warning." And  
this is declared all through Scrip-

(Continued on page 10)



Dr. John Linton

## Helpful Comments From Many Sources on Christian Reading

### Paul and His Books

It is not sane to say we should never read any book but the Bible.  
There are extremists who do say that, who claim that they teach and  
speak only what they have found in the Word of God, independent of  
any man's teaching. But we have a very fine authority for the study  
of thoughtful books interpreting the Bible. Paul, anticipating a visit  
from Timothy, said: "The cloak that I left at Troas with Carpus, bring  
when thou comest, and the books, especially the parchments" (II Tim.  
4:13). He had previously said to Timothy, "Give heed to reading" (I  
Tim. 4:13). As Mr. Gaebelin points out in a recent number of *Our  
Hope*, Paul was the "greatly inspired apostle, who had preached for  
over thirty years and had a far wider, more spiritual experience than  
perhaps any other man, yet he wanted the books. He had been caught  
up into the third heaven, and heard there things unlawful for a man  
to utter; more than that, he had seen the Lord and then received the  
great and marvelous revelation put into his hand by the Spirit of God,  
yet he wanted books." Bible teachers are gifts of the Lord to His  
church (I Cor. 12; Eph. 4:11,12) for the purpose of the "perfecting  
of the saints." Their ministry may be through the written as well as  
the spoken word.

—Sunday School Times

### Bring the Books

"Bring the books, too, especially  
the parchments." — II Tim. 4:13,  
Williams.

In the deep, dank prison cell  
in Rome Paul had longings. One  
might have expected him to wish  
for a softer bed, or for some fa-  
vorite dish from a Jewish kitchen.  
He might have wished for a drink  
from the sparkling fountain of his  
boyhood Tarsus. And he might  
have wished for some game to  
while away his time.

But he didn't. He only wished  
for a cloak to shield him from the  
damp chill, and then for books!  
If only he had his books, the  
weeks in his cell would fly by on  
wings. With books to occupy his  
mind and to stir his heart, the

tedium of waiting would largely  
disappear. A few books on the  
little shelf would well serve as  
windows into the realms of free-  
dom and light.

But for Paul books were hard  
to come by and hard to get at.  
They cost a lot of money, they  
were cumbersome and awkward  
to travel with, and they were hard  
to read under poor light. How a  
scholar like Paul would have ex-  
ulted in the abundance and the av-  
ailability of books which we now  
enjoy today! We can go to lib-  
raries and read them there or  
check them out for longer study.  
Bookstores and book catalogs  
flaunt their riches before us.  
Fliers and ads beg us to do what

our soul need implores; buy  
a book. For none of us that  
plaintive cry from the dungeon at  
the edge of the Roman forum:  
"Bring the books!"

My mind is dull and uninspired.  
My thoughts run in the old fami-  
liar ruts. Trite platitudes and  
hashed-over formulas hold me in  
their bondage. I need new ideas,  
new truth, or at least I must see  
the old expressed in fresh forms.  
Where is the master who can lend  
his mind out to me? Bring me a  
book!

My soul is hibernating. Words  
I can say, but my heart is not in  
them. The things I know I have  
thought so often and said so many  
times that they have no power to  
warm me and to move me. I need  
someone to stab me wide awake,  
to stir the embers of my being.  
Bring me a book!

I am expected to teach and  
(Continued on page 5)

## New Brunswick Christians...

Editor John R. Rice will be  
in revival services at the High-  
field United Baptist Church,  
Moncton, New Brunswick, for  
15 days—November 13-27. Co-  
operation of neighboring evan-  
gelical pastors is assured, and  
our New Brunswick friends  
are urged to visit us there, if  
possible. Please pray for a  
blessed revival.



## Must We Fight On?

# Moral and Theological Confusion of Our Times

An address to the Michigan Association of Regular Baptist Churches

By Rev. Chester Tulga, D.D.

"The use of the Bible as the final authority for Christian truth is idolatry"—Nels F. S. Ferre (*The Sun and the Umbrella*, p. 39).

"Sinlessness is a bloodless category, making an anemic saviour."—Nels F. S. Ferre (*The Christian Understanding of God*, p. 201).

"If the foundations be destroyed, what can the righteous do?"—Ps. 11:3.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. 5:20.

"In those days there was no king in Israel, but every man did that which was right in his own eyes."—Judg. 17:6.

We are living in a time of deep moral confusion and theological bewilderment. Men are not only living in sin, but public virtues have become corrupted, and private virtue is in deadly peril. The danger lies not only in the corrupting power of widespread sin, but in the fact that the very foundations of morality and truth have been undermined by secular education, theological liberalism and the moral and ethical antinomianism which has infected evangelical circles.

The world today is drifting, without chart or compass, for the "acids of modernity" have eaten away its moral and spiritual foundations. An agnostic scholarship and a treacherous theological scholarship have, together, destroyed the foundations of truth and morality. "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). The early church had secure foundations for both truth and morality and turned the world upside down. The church of our day has forsaken these foundations and tries in vain to turn the world upside down.

The evangelical world has not escaped the resulting corruption. It is hard to live in our kind of a world and escape moral infection. It is hard to live in the intellectual climate of our times without taking on its heresies. It is hard to live in a society which has lost its moral discernment without, at the same time, losing our spiritual discernment and consequently dimming our moral discernment. The moral decadence of our times has penetrated deeply in the nominal church, and even tinged the evangelical movement with uncertainty concerning the authority for truth and the true nature of morality. It is not at all uncommon for men, professing belief in an inerrant Word of God, to live at the same time according to their own ideas and with no authority except their self-will.

## I. MORAL FOUNDATIONS HAVE BEEN DESTROYED

Let us analyze the human situation today as best we can, and note how the basic foundations of truth and morality have been undermined and almost destroyed.

### 1. Agnostic Education and Liberal Theological Thought Have Rejected the Orthodox Conception of Absolute Truth

Both modern education and theological liberalism agree that there is no truth except that discoverable by the human mind or human experience; and that fixed truth can no longer be based upon the Scriptures or even the character of Jesus (see Nels F. S. Ferre and others), for He is no longer considered sinless by the modernism or the neo-orthodoxy of our day. In consequence, there is no fixed truth in either morals or theology by which men's ideas can be measured and accepted or rejected. There is nothing absolute. Everything is relative.

A remarkable statement appeared in *Missions Magazine* (December, 1943). This magazine, owned and controlled by the boards of the American Baptist Convention (formerly Northern), commenting editorially on the decision of the United States Supreme Court concerning the refusal of Jehovah's Witnesses to salute the flag, quoted the decision and then applied it to its Convention. The Court said, "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or any other matters of opinion, or force citizens to confess by word or act their faith therein."

The Editor of *Missions Magazine* takes this over bag and baggage,



Dr. Chester Tulga

and applies it to the American (Northern) Baptist Convention: "If there is any fixed star in our denominational constellation, it is that no official, high or petty, no secretary, no board, no group, no association or convention, not even the Northern Baptist Convention can prescribe what is orthodox in polity, denominationalism, doctrine, or other matters of opinion, or force Baptists to confess by word or act their faith therein." The Supreme Court, speaking in the political sphere, says: "There is no fixed truth by which deviations from orthodoxy can be determined. The liberal Baptist editor, speaking in the religious sphere of his own convention, says: There is no fixed truth as far as Northern Baptists are concerned, by which deviations from orthodoxy can be determined, or denials of orthodoxy can be identified. The Convention (he says in effect) is a free religious fellowship with no creed, no confession, no disciplines, no criteria of truth, for there is no such thing as fixed truths; and if there are such, the human mind has no sure way of determining finalities. The editor was simply restating the ideas of the University of Chicago group, the architects of the Convention basis and structure, for the Convention constitution is both non-creedal and non-confessional, lagging behind the National Council and the World Council in that respect. The Northern Baptist Convention is an organizational illustration of the idea that there are no fixed religious truths, and consequently no basis for orthodoxy.

Both secularism and theological liberalism unite in denying that the Scriptures or even the character of Jesus can be the basis of fixed truth, thus paving the way for the destruction of both orthodox theology and fixed moral standards. Both have vainly believed that the theology of the Scriptures can be denied while retaining its wholesome moral standards, forgetting that theology and morality are "Siamese twins" and, when separated, they both die. The doctrines of the Scriptures and the moralities of the Scriptures are inextricably bound together. If you rob the one of its absolute character, you inevitably rob the other.

### 2. Agnostic Education and Liberal Theology Have Rejected Fixed Moral Authority as Set Forth in Biblical Theology

The *Christian Century* (7-11-1951) quotes Chief Justice Vinson of the United States Supreme Court as saying, "Nothing is more certain in modern society than the principle that there are no absolutes . . . All concepts are relative." The editor of this liberal journal stands appalled on the brink of this precipice; but this only theological conclusion of the principles of theological liberalism which knows no absolutes except

those approved by the human mind, or "verified" by their own experience—an unstable foundation for morality which makes all concepts relative.

Edwin McNeill Poteat, then President of Colgate-Rochester Seminary (now a Southern Baptist pastor), speaking in the Riverside Church of New York, is reported by the *New York Times* (7-2-1951) as saying, "People go through life seeking an 'infallible absolute' by which to guide their lives when in reality such a principle is non-existent." Observing that people sought to solve their feelings of obscurity and instability by appealing to some infallible absolute, be it diplomatic or religious, he added, "But for the son of man this is deceptive. As the finite mind of man conceives the absolute it is very likely to be the sublimation of his own egotism, and the end of this is the way of absolutes and the frustration of the human spirit." No absolutes, except those which meet with the approval of Poteat, Southern Baptist liberal.

Hear Henry N. Wieman of the University of Chicago: "The reply to the question 'What is value?' is the answer of the newer naturalism . . . It asserts that there is nothing in reality accessible to the human mind more basic than events and their qualities and relations . . . No knowable cause or explanation for anything that happens can reach deeper than events and their structures and qualities. We shall have no recourse to any 'transcendental grounds, orders, causes or purposes' beyond events, their qualities and relations . . . We ignore the transcendental affirmations in the Jewish-Christian tradition of a creative God who not only works in history but beyond history. The only creative God we recognize is the creative event itself" (*The Source of Human Good*, pp. 6, 7). No absolutes, for there is no absolute God! He not only rejects absolute truth, absolute morality but the absolute God.

Albert C. Knudsen (Methodist) says:

"In the view of the prophets and also of Jesus (*We disagree*—CET) it was not an arbitrary divine will that established the moral law; it was rather the moral law that defined the divine will. It was man's native moral insight that made possible the prophetic moralization of religion. The fundamental basis of Christian morality is to be found, therefore, not in an undefined and external divine will, but in the moral structure of human nature as it came from the hand of God (*He is an evolutionist*—CET). In other words Christian morality has the same rational basis as natural morality" (*The Principles of Christian Ethics*, p. 286). No absolutes!

We are adrift on the sea of life with no chart or compass. Our intellectual leaders have undermined the foundations of truth and morality which made the early church so powerful, while the apostles of sweetness and "constructiveness," both liberal and evangelical, have lulled us to sleep. They have given us a limited God, a sinful Christ, an untrustworthy Bible, a morality without divine sanction and a world on the brink of destruction while a false church offers its human panaceas for the world's ills.

The effect of this rejection of moral absolutes and the acceptance of ethical relativities is set forth by P. A. Sorokin (*The Crisis of Our Age*, pp. 97, 98). He describes what has taken place in the field of the two inseparables—truth and morality. "From the same system of truth and values comes the doctrine of relativism. Since everything is temporal and subject to incessant change, and since sensory perception differs in the case of different organisms, individuals, and groups, nothing absolute exists. Everything becomes relative—truth and error moral and aesthetic considerations, and what not. A thing may be good today and bad tomorrow in a given set of conditions a proposition may appear to be true and under other conditions false . . . Hence the dictum, 'Everything is relative in this world,' as the motto of sensate truth. Hence its

(Continued on page 4)

## You Corner

The Editor Answers  
Young People's  
Questions

### Can a Christian commit the unpardonable sin?

The unpardonable sin can only be committed by a lost person. One whose sins are already pardoned cannot commit the unpardonable sin. John 5:24 shows plainly that one who has trusted in Christ cannot come into condemnation.

Another thing quite clear is that the man who has committed the unpardonable sin does not want to be saved. Revelation 22:17, II Peter 3:9, Isaiah 1:18, John 6:27 and many other Scriptures show that anybody who wants to be saved can be saved. Whosoever will may take the water of life freely. Remember this: the unpardonable sin does not change God, does not withdraw His mercy, does not harden His heart. The unpardonable sin changes the man who commits it so that HIS heart is hardened, HE is unconcerned. The man who wants to be saved can be, and proves that he has not committed the unpardonable sin. Matthew 12:22-32 discusses this sin and so does Hebrews 6:1-6. The passage in Hebrews explains it more in detail. Notice carefully that Jesus said that talking about Him or blasphemy against Him is not the unpardonable sin.

The unpardonable sin is not ascribing the works of God to the Devil either; it is deeper than that.

The unpardonable sin is when a man, after great enlightenment, after close touch with God, and coming almost to the point of repentance, then turns deliberately and finally away, not only rejecting Christ, but in his heart blaspheming that Holy Spirit that convicts him and shows him Christ. One who commits the unpardonable sin must be an unsaved man, must have been greatly enlightened, and after he has committed it, certainly does not want to be saved.

### How can I win those with whom I work?

You ask how you can win souls among the working men where you labor. First of all, you must live a good life. By that I mean not only that you do not drink and curse, but you should not lose your temper, you should be kindly, you should do a little more than your part of the work. You should greet people with friendship whether they are good or bad. Prove that you mean well, that you are honest and clean and hardworking and that you are helpful. If you are a real friend to men and love men, they'll get to know it.

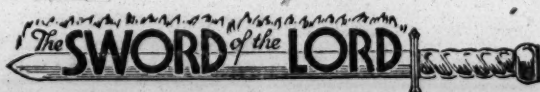
Second, I would say that you cannot throw your pearls before swine. If people will not hear, then they will not hear. But if you pray, there will be a few people who will be interested, will read what literature you give, and who will be willing to talk to you about the Lord. So do not push open doors, but be watching carefully for somebody you can help.

And third, I would say you must pray very much. The same time spent in prayer will make what time you witness much more powerful. So be sure to spend more time praying than you do in talking, and God will prosper it, I am sure.

Be patient. Remember the Bible says, "In due season ye shall reap if ye faint not."



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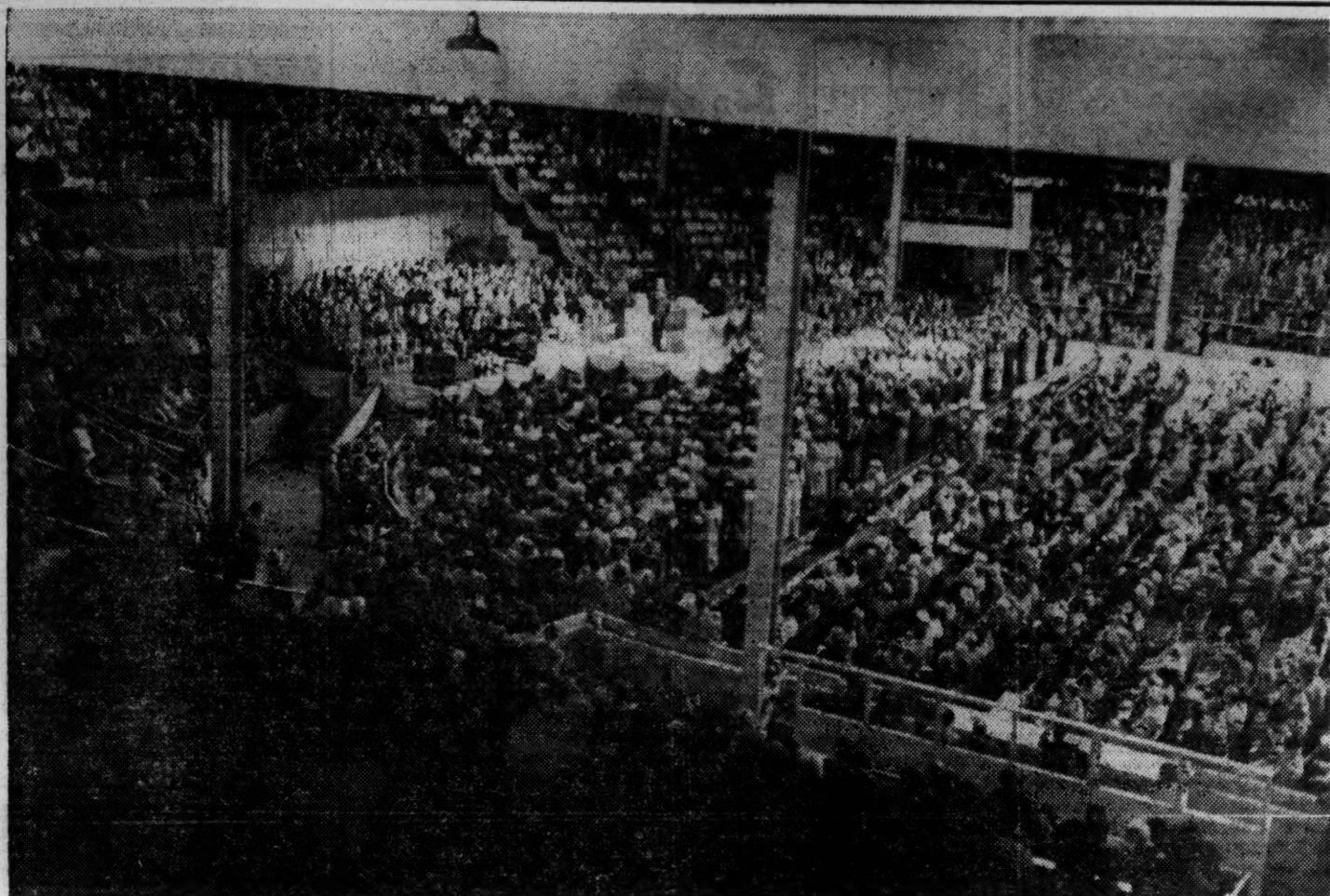
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## Billy Graham Campaign in Coliseum, Toronto, September 18 -- October 16

Notice standing at the front of the Coliseum before the pulpit those who have come forward to receive Christ as Saviour in a typical service. On the platform back of Dr. Billy Graham are pastors and prominent visitors. Above and back of the smaller platform, and to each side is the tremendous choir (men in the center, women with white blouses on each side). The Coliseum building proper is said to seat 11,000. A large room

with eight closed-circuit television screens seated approximately 5,000. There were some 8,000 public professions of faith in the four-week campaign. On a typical night, 76 per cent of those coming forward came for salvation, 24 per cent for rededication. The SWORD OF THE LORD editor spent three days in the closing week of the campaign as a guest of Dr. Graham and the team.

## The Scofield Reference Bible Is It Trustworthy?

(By Editor Philip Howard in the Sunday School Times, in Answer to Inquiry.)

August 27, 1955

A reader writes:

Can you inform me, or tell me where I can obtain information, regarding the origin of the notes of the Scofield Reference Bible?

"Several times in the past year I have heard the Scofield most scathing terms. One eminent pastor said that the futur-

ent pastor said that the 'futuristic' interpretation of Revelation was promulgated by Bellarmine—opposing Luther, who called the Papacy the Antichrist—and that the editors of the Scofield Bible 'fell' for Bellarmine's interpretation. A young seminary student from Princeton also disparagingly referred to the Scofield Bible. Moreover, in our denominational literature (American Baptist), I have seen the word 'Scofieldian' used with an unfavorable implication.

"Now a whole generation of us has been brought up on the Scofield Bible, and I have found it very effective in turning the mind to Bible study and the heart to the Lord, and I am wondering why it has become the fashion to scold Scofield. Certainly I am aware that all Bible commentaries and notes are not without error.

"I was under the impression that Scofield borrowed some of his thoughts from J. N. Darby. Is that true?"—A Nebraska reader.

The attack on the Scofield Reference Bible is not new. It had gathered considerable strength when the former Editor, Dr. Charles G. Trumbull, who wrote *The Life Story of C. I. Scofield* and knew him well, took up the defense of Dr. Scofield's work in THE SUNDAY SCHOOL TIMES, February 20, 1937. The following extracts from that article will answer many of the reader's questions:

"The Scofield Reference Bible [has been] used and loved and recommended by THE SUNDAY SCHOOL TIMES staff and by tens of thousands of the TIMES family for a quarter of a century, and by sound Bible institutes and true ministers, missionaries, evangelists, and Bible teachers throughout the world. . . .

"Those who have used it and loved it for years because of the transforming blessings it has brought into their lives need have no fear that its God-given ministry will be stopped. Dispensational truth is prominent, of course, in the teachings and interpretations

in this Reference Bible; it is also a fact that the dispensational interpretation of the Bible is one upon which consecrated, devoted, and highly trained Bible teachers differ. But when we know the facts of the preparation and method that produced this Reference Bible, we see how secure it is against the wholesale criticisms of those who would condemn it or set it aside.

"It does not happen to be true that Dr. Scofield, as one of his critics . . . has said, 'did not know the Greek Testament.' He had a magnificent Greek tutor when he had been preparing to enter college. Before his conversion, at thirty-six years of age, he had had an exceptional training in literature and history and the law and had formed life-long habits of true scholarship. After he entered the Christian ministry he took up such study of the Hebrew and the Greek as was possible to a busy pastor. But, despite the attainments thus made, in his work upon the Reference Bible, Dr. Scofield always refused to settle any question linguistic in its nature upon his own conclusions unsupported by the great conservative authorities living and dead. As for a knowledge of theology, his life-long 'theological education' far surpassed that of most graduates of theological seminaries.

"The story of how the Scofield Reference Bible was made, giving a detailed narrative of the untiring study, the indefatigable research, and the commanding scholarship that contributed to this work, is told in *The Life Story of C. I. Scofield*, by the editor of THE SUNDAY SCHOOL TIMES, Charles G. Trumbull, and published in 1920 by the Oxford University Press . . .

"The purpose and plan of the Reference Bible are shown in Dr. Scofield's Introduction, where he says: 'The Editor disclaims originality. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.'

"Dr. Scofield goes on to say that, while he alone is responsible for the final form of notes and definitions, he acknowledges the great debt that he owes to the Consulting Editors, and to a wide circle of learned and spiritual

brethren in Europe and America, among whom he mentions Professor James Barillet of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman of Princeton. He refers to the intensity and breadth of interest in Bible study in the last fifty years, and says 'the winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties and merely personal views and interpretations have been rejected.'

"Here are the names of the Consulting Editors who were closely associated with Dr. Scofield in the work, and they illustrate his purpose to have his plan for the notes, comments, definitions, and summaries come under the critical eye of such a group as this: the Rev. Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary; the Rev. James M. Gray, D.D., President The Moody Bible Institute; the Rev. William J. Erdman, D.D., Author *The Gospel of John*, etc., etc.; the Rev. Arthur T. Pierson, D.D., Author, Editor, Teacher; the Rev. W. G. Moorehead, D.D., President Xenia (U. P.) Theological Seminary; the Rev. Elmore Harris, D.D., President Toronto Bible Institute; Arno C. Gaebelin, Author *Harmony of Prophetic Word*, etc., etc.; the Rev. William L. Pettingill, D.D., Author, Editor, Teacher . . .

"The Reference Bible contains a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index to which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs.'

"One who studies with this Reference Bible in hand will soon discover that one of Dr. Scofield's finest gifts was his consummate skill in succinct definition and explanation in his notes and summaries. The late William R. Moody (eldest son of Dwight L. Moody) who had had an exceptional opportunity to hear and to know Bible teachers on both sides of the ocean, once said to the writer: 'Dr. Scofield was the greatest Bible teacher I ever knew.' It was Dr. Scofield's clarity of mind and spiritual insight that enabled him to put into few words a statement of a great truth. . . .

In reply to the question, 'What is its unique value?' Dr. James M. Gray said: 'I place its empha-

sis on Augustine's dictum: 'Distinguish the ages and the Scriptures harmonize.' It is the light it throws on what is called dispensational teaching of the Bible that constitutes, in my judgment, its prime usefulness, or to put it in Dr. Scofield's own words, 'the increasing purpose which runs through and links together the ages from the beginning of the life of man to the end in eternity.'

The TIMES still believes today that the Scofield Reference Bible is the most useful edition of the Bible of its kind that has ever been issued, and that it would be foolish to discard it because some theologians attack it and there may be a few mistakes here and there in it.

From Sunday School Times

Do not envy wicked men! In society you see how the worst men, sometimes are envied most. They live in splendid houses. They have convocations of pleasure. Pride compasses them about as a chain. Violence covers them as a garment. Their eyes stand out with fatness. They have more than heart could wish. They carry their head loftily. They speak wickedly concerning oppression. They say, "How doth God know? and is there knowledge in the Most High?" We have living examples of the prosperity of wicked men.

But what says the psalmist? "When I sought to know these things, they were too painful for me until I went into the sanctuary; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors."

Do not envy wicked men! God sends thunderbolts after them. He that never sleepeth watches them, and never loses sight of them, and pursues them, and will overtake them, and when it suits His purpose, will bring upon them their retributive judgments, and utterly destroy them. Be willing to be poor, but be not willing to be dishonest. Be willing to be despised, but be not willing to be corrupted. Be willing to be humble here for the sake of exaltation hereafter. —Henry Ward Beecher.

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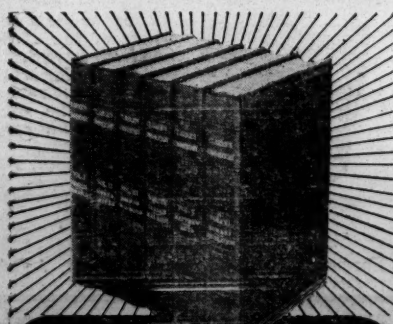
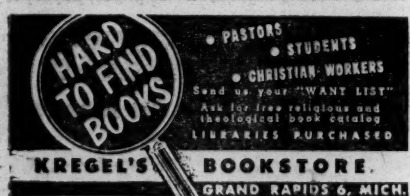
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## Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

**HOLLYWOOD CESSPOOL** by Robert L. Sumner, Sword of the Lord Publishers, Wheaton, Illinois. 284 pages, \$2.50.

You may have heard some things about rottenness in Hollywood, but you know nothing about it if you have not read this book. The author brings the cinema to the court of human reasoning with "the charge, the indictment before the court is that the cinema is a corrupt cesspool, an iniquitously defiled industry, rotten to the very core." The result will be, he thinks, that "Good Christians can conscientiously do nothing less than turn their backs upon the entire business." He gives names, dates, facts to support his charge. We have only one criticism: In illustrating what he calls idolized film stars, he uses the attitude of two youngsters in their devotion to Dale and Roy Rogers. This couple is worthy of the highest respect of youth.

DR. JOHN L. HILL

**GOD PORTRAYS WOMEN**, by Grace McAllister, Moody Press, Chicago, Illinois. 190 pages, \$2.50.

This is a lovely volume; it is really more than the title implies. It deals entirely with Old Testament characters and shows how God portrays nineteen women from Eve to Mrs. Job. It gives most space to Esther, next to Naomi and Ruth, and third to Rebekah. Mrs. McAllister presents in delightful fashion these historic characters, but she does more than that: her wide scholarship and familiarity with the Scriptures as a whole enable her

to use these historic women as bases for emphasis on great truths of the Bible. The volume is beautifully written and is definitely helpful.

DR. JOHN L. HILL

**SO PILGRIM RANG THE BELLS** by Richard Ellsworth Day, Zondervan Publishing House, Grand Rapids, Michigan. 151 pages, \$2.50.

This is the latest of the Broad Brim books—biographies of noted Christian leaders. This one is about John Bunyan, the one-time tinker of Bedford. In his own inimitable way Dr. Day traces the life of Bunyan from his days as a swearing careless tinker—through his many experiences to his conversions brought about by his good wife, Mary, and her good pastor, Mr. Gifford. Thrust into the gaol for 12½ years, Bunyan wrote, among other works, *The Pilgrim's Progress*, and emerged from the prison to become the pastor of Mr. Gifford's church.

It is an absorbing story—a bit involved at times, but good reading on the whole.

DR. T. ROLAND PHILIPS

**THE UNIQUE PERSON OF CHRIST** by J. A. Huffman, Standard Press, Winona Lake, Indiana. 149 pages, \$2.00.

Dr. Huffman has the gift of making profound doctrine in the Scriptures to be simple and easily understood. While understanding the wide ramifications of Christology he has put these basic teachings into the language of everyday Christians. The two natures in the one person of the God-man, His eternal existence, His miraculous birth, His sinlessness, His vicarious death on the cross and His resurrection, along with other similar studies are clearly stated. There is a very long treatment of the subject on the temptability of the Saviour (whether or not he could have yielded to temptation); and on

preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching, "The hungry sheep look up but are not fed." I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!

How long is it since I have read a book? How many did I read last year? Hurry! Bring me a book!—E.

Gospel Herald

### How to Redeem the Time

Much time is wasted because we do not use the small portions of it here and there. We like to read of men and women of God of past generations, and we marvel that such people as Matthew Henry, Jonathan Edwards, C. H. Spurgeon, and A. T. Pierson were

that disputed point there will always be differences of opinion. DR. V. RAYMOND EDMAN

**DR. IRONSIDE'S BIBLE**, Introduction by Dr. Herbert J. Pugmire, Loizeaux Brothers, Inc., New York 10, New York. 187 pages, \$2.50.

It is doubtful that the 20th Century has seen an American expositor of the Bible more able and thorough than the late Dr. H. A. Ironside. In the pulpit and by the pen he has left a rich endowment of Bible-believing Christians. This choice little volume of notes in the margins of his Bible, along with poems and quotations which were very meaningful to him, can be of great value to the earnest student of the Scripture.

DR. V. RAYMOND EDMAN

**PRINCIPLES OF EXPOSITORY PREACHING** by Merrill F. Unger, Zondervan Publishing House, Grand Rapids, Michigan. 267 pages, \$3.50.

This is an authoritative, even exhaustive volume on what we might call the dearth of expository preaching. To our way of thinking, the preacher hasn't anything to preach but the Word of God, and thoughtful people are interested only in what the Word says and means. The title of this book suggests both the need and the means of meeting that need. If anything more can be said about expository preaching than Dr. Unger has said, we don't know what it is. Here we have the meaning and importance of expositions, as well as the preparation and manner of the expositor; it should be of untold benefit to all who try to teach God's book.

DR. JOHN L. HILL

**PREMILLENNIALISM or AMILLENNIALISM?** by Dr. Charles L. Feinberg, Dunham Publishing Company, Findlay, Ohio. 354 large pages, \$4.00.

This second and enlarged edition is a thorough, almost-exhaustive study of the premillennial and amillennial systems of Biblical interpretation. The author, Dr. Feinberg, is Director and Professor of Semitics and Old Testament at the Talbot Theological Seminary in Los Angeles, California. The first section, which contains the part previously published as the first edition in 1936, is divided into five parts: I Introduction; II Analysis of the Premillennial System; III Analysis of the Amillennial System; IV Comparison of these Systems; and, V Conclusion.

The second section, entirely new, is an appendix nearly as long as the original portion of the book. Here Dr. Feinberg deals with the arguments, attacks and inconsistencies of recent amillennial authors. His themes in this section include dispensationalism, the historical argument for premillennialism, law and grace, Israel and the church, the church and the kingdom, the rapture and revelation, Revelation 20 and the Millennium, the resurrection or the resurrections, and the judgment or the judgments.

An excellent work for students and preachers. Well outlined, scholarly, convincing.

ROBERT L. SUMNER

## Christian Reading

(Continued from page 1)

able to accomplish so much for Him. One secret is that, through concentration and self-discipline, they learned how to use their time to the best advantage. A striking example of it is found in the biography of Frances Ridley Havergal. In February, 1861, she undertook the instruction of her two youngest nieces. "The lesson hours were very short," wrote her sister Maria, "owing to the temperament of both teacher and pupils, and she had many long changes of scene, at the seaside, at home and abroad. She entered with zest into the recreations of her young companions, riding and scrambling, swimming and skating, croquet and chess, each in its turn, and excelled in them all. Her needlework was exquisite, from the often despised darning to the delicate lace work and embroidery. How she redeemed her time these few lines will prove:

"Stirring you up, dearie, to mental improvement is no new subject to me. I know, by my own teaching days, how very much might be learnt in all the odds and ends of time, how (e.g.) I learnt all the Italian verbs while my nieces were washing their hands for dinner after our walk, because I could be ready in five minutes less time than they could."

"The faithful old nurse well remembers 'vexing over Miss Frances' hard studying, and that she found her at those Latin books long before breakfast.' Her one great object was the education of her nieces for eternity, not for time only; and not merely religious knowledge, but the realities of faith and holy living, were dwelt upon."

Paul exhorts us, "Redeeming the time, because the days are evil" (Eph. 5:16). Some practical ways to do this are to read good books traveling to and from work; always have a good book on hand, when there is any possibility at all that you may have to wait for other people; and one can even learn to absorb a few paragraphs unobtrusively when he is in the midst of a company where there is a great deal of aimless, small talk to which he is not really ob-

liged to listen. If a Christian thinks that he cannot concentrate in the midst of bustle and noise, let him pray about it and the Lord will help him to learn to do it. Many ways will be found to use little scraps of time if one is really alert and keeps in mind the need for "redeeming the time."

—Sunday School Times

### Moody Valued a Concordance

D. L. Moody was a Christian for five years before he knew there was such a help for Bible students as a concordance. A skeptic in Boston tried to upset the faith of the young Christian and in doing so attempted to quote a verse of Scripture. Moody said it was not in the Bible, but hunted for days to prove the skeptic wrong. Later he learned that if he had had a concordance, he could have found the passage in question in a few moments.

There are three books which Moody advised every Christian to have. One was a good substantial copy of the Bible, with large, clear print. Moody had several, and kept them all in constant use. In his study are to be seen some that have been almost worn out; leaves loose and ragged-edged, but invaluable because of the notes and suggestions written on the margins and blank spaces of the pages. His second recommendation was a good concordance, and thirdly a topical textbook. These three books were always kept close at hand in his study.

—Adapted from the *Shorter Life of D. L. Moody*, by A. P. Fitt.

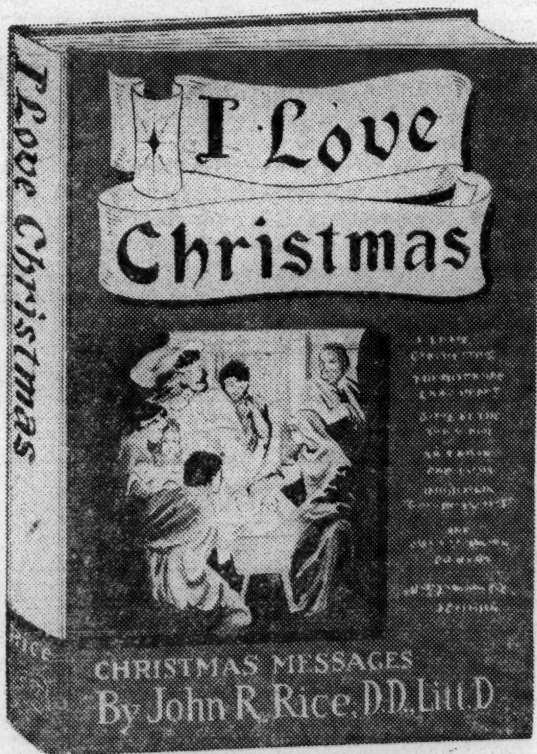
### A Good Book . . .

Is a ship of thought, voyaging to us with precious cargo of truth and beauty.

Is an artist painting the vision splendid in various colors before the dulled eyes—an orator speaking with power—a soloist singing

(Continued on page 7)

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Of course you may buy extra copies at \$2 each, but why not get it free in this big subscription campaign with 3 one-year subscriptions for \$5 (\$6.50 in Canada and foreign countries).

Use the coupon in this issue, or write us a letter, but please rush. Note that the book and the subscriptions make ideal Christmas presents.

Address The Sword of the Lord, Wheaton, Illinois. Be sure to give names and addresses carefully and fully. Say where the free book is to be sent. Tell us if the subscriptions are Christmas gifts and we will send a card announcing your gift at Christmas.

## Refugees and Survivors of Persecution In Desperate Need



Rev. Jacob Peltz

Hebrew Christian survivors of persecution are scattered all over Europe. Some of them are still destitute and in desperate need. How grateful we are to Christians who help us in our ministry of relief and witness amongst Christ's suffering people. Here is a description of some whom we have helped. A survivor of the gas chamber says:

"For ten years my daughter and I have been refugees. All our loved ones died in the gas chambers. With all my heart I thank you for the food package."

A struggling Hebrew Christian widow wrote: "I am so grateful for your wonderful food carton. During the Nazi revolution I lost everything. Please help me again."

A missionary worker in Germany says: "Elderly Hebrew Christians are coming back from China, South America, and other countries. They fight against bitter misery and unemployment. Your gifts to help these poverty-stricken people are an answer to our prayers."

Our work of relief and Christian witness amongst Christ's destitute brethren is urgently in need of your prayerful support. Help us to relieve the pangs of hunger and support the helpless Hebrew Christians in our Homes for Children and the aged. Send your gift to

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## Any Room for Jesus?

(Continued from page 1)

must rejoice when he captures the hearts and minds of people at the very time which was intended to remind us of the birth of the dear Saviour!

"Do All to the Glory of  
God" at Christmas

There is a convicting, commanding verse of Scripture which Christians need to learn and apply to Christmas. It says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

I remember when I laid my whole life on the altar and I determined that everything I owned, everything I did should be made to glorify God. Every time I bought a car I would have a prayer of dedication and how earnestly I would wait on God until I should be able to win my first soul in the new car! When I built a seven room brick house at 4422 James Street, Fort Worth, years ago, we solemnly dedicated it to God. Brother B. B. McKinney, a sweet singer and sweet Christian, teach-

ing in Southwestern Baptist Theological Seminary, came and helped me. We had a song and Scripture and prayer in every room. In the kitchen we prayed for the housewife and thanked God for the provision He would give in food for our bodies. In the bedroom we prayed that God would give peace and rest in the heart and watch over our slumbers. In the dining room we thanked God for His bounty and prayed God that the conversation would always honor Him. In the guest room we prayed that God would bring again and again those to whom we could minister in comfort. In the study-room upstairs, where over the door I had put a sign "THE UPPER ROOM" we prayed that God would fill me with the Holy Spirit and prepare me always to preach His Gospel with power. In that little house Mrs. Rice and I solemnly pledged God that we would leave at a moments notice and give it up without any hesitation when God should call us elsewhere. And bless God, when He called us, He gave us grace to do what we had vowed to do!

No one has a right to own a car that is not owned and used primarily and always for the glory of God. No one has a right to own a garment or a house that is not for the glory of God. No one has a right to make any plans, to eat or drink, or work or play, or visit or rest except to the glory of God.

Honor God in Christmas  
Giving This Year!

Will your gifts be spiritual gifts this year? Will you give to the glory of God? Will these gifts make others into better Christians and lead lost sinners to Christ? I have been shocked to find that the worst time in the year to have a revival campaign and try to win souls is at Christmas. For Christians are simply not interested, usually, in winning souls at Christmas! And that is a sin! But Christmas is one of the easiest times to talk to a lost sinner. Hearts are tender. To speak of Christ comes more naturally and easily at Christmas than at almost any other time. The Christmas carols, the Christmas programs, the way little children speak about the Baby Jesus, all makes it so easy to talk about Christ and salvation to people at Christmastime. What a pity we do not take advantage of the opportunity!

This year I plead with every spiritual Christian to give THE SWORD OF THE LORD at Christmastime. Do it because it is right. Do it because it will bring great blessing. Do it because you will be giving more for real happiness and joy than you could do in almost any other way.

I remember when I was about 17, a poor boy with very little income, in the West Texas cattle country. I loved the Lord Jesus. Since I could not afford more expensive gifts, I remember that I got a good many copies of a paper-bound edition of the book, *In His Steps, or What Would Jesus Do*. I had been greatly blessed by it and I gave 20-cent copies of that book to all my friends at Christmas time. Many, I know, were blessed by it, more than any other 20 cents I could have spent for them.

Here is what I ask you to do. You may send 3 one-year subscriptions to THE SWORD OF THE LORD in the United States for \$5.00, and get free a copy of the lovely new Christmas book, *I Love Christmas*.

You may send 30 one-year subscriptions for \$50.00 and get 10 books free. The books themselves will be ideal Christmas gifts.

You may send 60 one-year subscriptions in the United States for \$100.00 and you will get 20 copies of the beautiful, library-bound Christmas gift book free. You see, many a man by spending \$100.00 can send THE SWORD OF THE LORD to 60 families in his church, and then would have 20 copies of this beautiful Christmas-gift book to send to relatives or loved ones.

A Sad Son at a Father's  
Funeral

At Dallas, Texas, I was called

to a funeral. When the casket was opened and only the family remained to take a last look at their loved one, a 19 year old boy stood and wept by the casket. He said to me, "Oh, Brother Rice, if I could only have heard my father pray! He said he was a Christian and I think he was, but I never did hear him pray!"

That boy believed that his father was saved, but he wanted to see evidence of it. How shocking it will be at Christmastime if you go through the Christmas season and if what you give for Christmas and what you talk about at Christmas, and what you put first at Christmas does not show that you really love the Lord Jesus!

Many an unconverted son, daughter, brother, neighbor, husband will get a number of gifts from relatives and friends this year at Christmastime and yet he could still honestly say, in the sad words of the Psalmist, "No man cared for my soul" (Ps. 142:4).

Beautiful \$2 Christmas  
Book Free

With 3 one-year subscriptions to THE SWORD OF THE LORD we will give absolutely free the new \$2 book, *I Love Christmas*. It has 7 chapters as follows:

1. I Love Christmas
2. The Shepherds' Christmas
3. Gifts of the Wise Men
4. No Room for Jesus
5. Immanuel—"God With Us"
6. The Virgin-Born Saviour
7. Wonderful Jesus!

The book has beautiful hard binding in gleaming Christmas colors, as well as the manger scene. What a joy it will be to thousands this Christmas who receive this book and read it at this Christmastime!

Three 1-year subscriptions, plus this beautiful gift book for only \$5.00 in the United States! For subscriptions to Canada and foreign countries add 50c per yearly subscription. Three one-year sub-

scriptions in Canada and foreign countries are offered for \$6.50 and the premium book will be given free also.

We hope you will take advantage of this offer.

You may send THE SWORD OF THE LORD as a Christmas gift. Be sure to mark the subscription as a Christmas gift, if you wish, and we will send a card announcing that the paper comes as a gift from you, and we will begin it with the Christmas issue or the week before. Be sure to write every name and address correctly and plainly. Send as many subscriptions as you will at this remarkable offer. Renew your own subscription for three years ahead of time if you will. Be sure to mark renewal subscriptions plainly *Renewal*, and thus save us trouble and to avoid mistakes. We urge you to get your letter in ahead of the flood of mail which will be coming soon so you can get priority in handling.

Will You Make Room for  
Jesus This Christmas?

It is a sad commentary on how busy and blind and self-centered we human beings are, when there was no room for the Baby Jesus to be born in the inn. Oh, do not let that sad state of affairs appear in your own life this Christmas! Make room for Jesus.

Young converts, immature Christians, worldly-minded people may give subscriptions in order to get the Christmas book (it is a beautiful charming thing!) But you more spiritual, maturer Christians, I beg to give for Jesus' sake just to get out the Gospel. You will get the Christmas book, all right, but I want you to do it for Jesus' sake and to do good. Then you will have the greatest joy and God will bless you the more.

Here is a coupon for your use. Send at least six subscriptions if possible. Be sure that you make room for Jesus when you plan your gifts this year.

Sword of the Lord  
214 West Wesley  
Wheaton, Illinois

Dear Friends:

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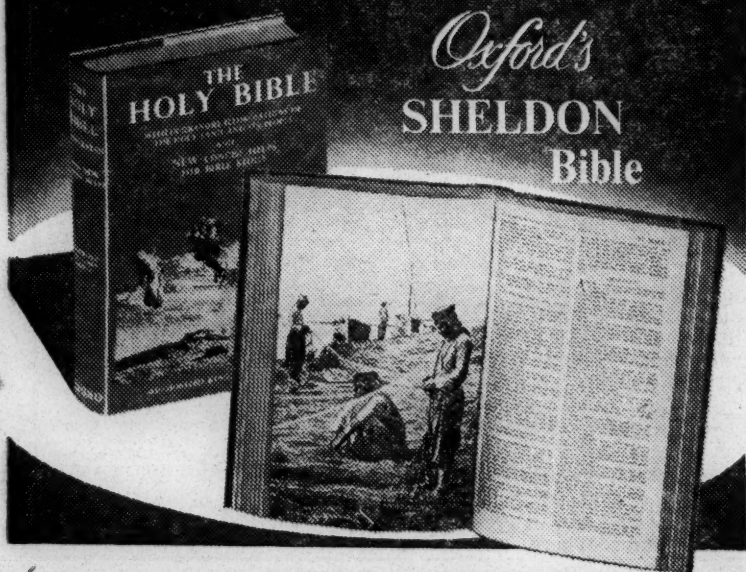
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Micaiah, and carry him back to a governor of the city, and to Joash's son; 26 And say, Thus saith the king, fellow in the prison, and feed I bread of affliction and with water

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## Christian Reading

(Continued from page 5)

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—Dr. Robert G. Lee  
Christian Digest

### Is Your Reading Right?

Would you rush into a bakery carrying a sign on its window "Sale: Slightly Poisoned Home-made Bread?" Even if told that the poison was only at one end of the loaf, would you want to leave that kind of bread on your kitchen table?

Of course you wouldn't! It would make you hotly indignant if someone were to accuse you of such awful failure to safeguard the health of your family.

Don't look now—but some of that stuff on your living room table, or in your magazine rack, is crawling with decay, filth, and downright poisonous reading matter.

It is true that much of the material in these magazines is good, helpful, and instructive. Special articles, departments for the home and housekeeper are prepared and printed with great care and definite attractiveness. After you have read these fine special articles, however, there is always the chance that some one else will turn to the rot—rot which you have provided by displaying the magazine in your home.

Perhaps you reason that you skip the objectionable spots. Would you reason that way about a "slightly poisoned" loaf of bread? And is the soul and mind of your family worth less to you than their bodies?

But possibly you read more than the special articles—and often find yourself deep in some story full of immorality and indecency, secretly enjoying it. You have only Satan on your side then.

One of the widely-circulated magazines for women was rapidly losing circulation. A new editor decided to revise the policy which had forbidden indecent and immoral stories. Sexy stories, he asserted, would provide the shot in the arm which his magazine's circulation needed. The fear that he would lose his decent readers was put aside on the theory that thousands of decent women would secretly "thrill" to the possibility of reading "racy" stuff in an apparently wholesome magazine.

The sad thing is, he was right. Worse, I know some Christians

(Continued from page 1)

boats along the river, came forward and asked to be prayed for. Shortly one of the pastors walked up to my side and said, "Mr. Jones, that man, Captain Ryan is the most wicked man in this city."

That night Captain Ryan was converted. He walked up to me after the service and said, "I want you to come to my house, and I want you to see my wife and children."

I answered, "I cannot come before such and such a date."

He said, "I will come for you on that day."

On the morning of the day arranged, he was at the service; and after the service we got into a buggy and rode up to his splendid home. When we got out of the buggy, he introduced me to the mayor of the city, and three captains of boats which he himself owned, also two lawyers and other influential men of Nashville.

Presently Mr. Ryan's wife walked in, and I was introduced to her; and after a few moments of conversation she said, "Now, gentlemen, the dinner is ready." As we crossed the hall into a large dining room, the captain took my arm. "Mr. Jones," he said, "not one of these four prominent men in religious, and I want the last one of them brought to Christ."

He put me at the head of the table. The mayor of the city sat directly on my right, and at his side one of the captains. Immediately on the left side were the two other captains—four great big stalwart men. I addressed my conversation right to these four men, pressing Christianity and the question of religion on them with all the force I could; incidentally mentioning the fact that within twelve months there would be sudden deaths among those sitting at the table.

After the meal was over, we parted; and not one of the four men became a Christian or came to the meetings.

I had not been away from Nashville three months when the steamboat captain who had sat next to the mayor on my right hand side, walked up to his home. When his feet struck the front porch of his home, he fell with a heavy thud; and he was dead when his wife and children reached him.

Not three months more had passed when the man who had sat on my left, just as he stepped on his boat started to move off, fell to his face and never spoke another word. Not two months

who probably unwittingly helped to boost the circulation of his magazine with its filthy editorial policy.

The point is, once you are alerted to the situation, what are you going to do about it?

There is certainly nothing surer to shock the raw nerve of an editor than a drop in circulation because of the material he has published. In addition, the considerate thing would seem to be to put an intelligent complaint on his desk. Tell him how long you have had the magazine, what features you have enjoyed, and then speak in no uncertain terms about the objectionable stories and articles and the advertising of liquor, tobacco, and other items which ought not to appear on the pages of a home magazine.

Next, do more of your reading in Christian periodicals where the poison doesn't exist. "A Christian magazine in every home," would be a wonderful thing for our nation, our churches, our homes.

The time has come when we as Christians must take action in this matter. Too long have we sat passively by, while worldly interests have polluted our reading material to the point where it is undesirable by Christian standards.

Join this crusade for better reading: "A Christian Magazine in Every Home."

If we work together, we can help to get the poison off our library tables, and the "new life" into the hearts of our people. Let's do it now.

—Dr. Harold L. Lundquist  
Christian Life

## Suddenly Destroyed

(Continued from page 1)

more had passed when Captain Ryan sent me a paper from Nashville in which I noticed that the steamboat captain who had sat second to my left went suddenly into the presence of God. A few days later, I read that the mayor of the city had been out hunting, and when he was loading his gun, the gun went off, putting the whole load of shot into his head. He fell forward and never breathed another breath. And so before I had been away from that town twelve months, those four stalwart men had all been suddenly called into the presence of God.

"HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY."

### Saloons Closed With Crepe on the Door

I was preaching at a Tennessee camp meeting a few years ago and we were having great crowds there. On a certain day a young man who had been in the back of the tent standing up while I was preaching, turned on his foot with an oath on his lips and said, "I have had enough of that."

He went out and went towards the railroad station. There was a freight train passing at that time which was going about eight or ten miles an hour. That young man grabbed at the side irons of the train, lost his grip and rolled under the wheels, and was in the presence of God almost before I was done speaking.

I was preaching at Gainesville, Mississippi, some three or four years ago. There were only a few more days left of the meeting. The next morning Pastor Brown came up to me and said that he had passed two saloonkeepers on the street that morning, had asked them to close up their saloons and come down and hear Sam Jones. They said, "Does Jones think we can close up our business and go down to hear a man like him talk?"

I mentioned this incident in the meeting, and said that two saloonkeepers of that town had cursed on the street and said they would not close up their places of business to hear the Word of God. I said, "I have seen doors closed with black crepe tied on the knob; they had better look out."

The next morning I left Gainesville. One of the saloonkeepers who had said this came down early in the morning to open his saloon, and just as he unlocked the door and pushed it open, he fell in the doorway; and he lay there dead, when the first policeman came around on his beat that morning. Dead before his wife and children could say, "Good-by!"

Mr. Brown sent me a marked copy of the paper a few days later which said that the other saloonkeeper went up to his home and fell on the floor as he was going in, and was dead when his wife got to him. There were black crepes on the doors of those two saloons.

And, mark my words, there are men in this town who are cursing the meeting and cursing on the street, who will be suddenly struck down. I am not a prophet, nor the son of a prophet, but you will have deaths in this town that will startle you before the last day of this very month. Mark it! God has said it! There are people in this town who are turning against God and despising His mercy, some of them in the last sixty days of their lives! And every time you turn your back on God and walk off from His mercy, you are refusing the greatest offer that a man can ever make.

"HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY."

### How Foolish Not to Heed Earnest Warning!

Years ago a corps of civil engineers came to a little town in Pennsylvania, and went up into the mountains and examined the dam that controlled the waters of the stream that flowed down in the

valley. They came back to the valley and said to the people of the town, "The dam is unsafe. The people of the valley are in constant danger." The people said to them, "You can't scare us."

That fall, the men came back to the valley and examined the dam again, and said to the people of the valley, "We warn you people again; you are in danger every hour." They laughed again, and said, "Scare us if you can."

It was not fifteen days later that a boy, with his horse on a dead run, came down the valley shouting "Run for your lives! The dam has gone, and the water is coming." The people only laughed at him, but he did not wait to hear their laughter; he went on down the valley, still shouting this warning. In a very few minutes the water came, and in less than thirty minutes after it struck the town, Johnstown, Pennsylvania, was in ruins, and more than 3,700 of those who been in the town were in the presence of God.

You have been reproved many (Continued on page 8)

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## Moral and Theological Confusion . . .

(Continued from page 4)

mean that he will find what is back of morality not by going over the heads of the people to a transcendental divine lawmaker but by going through the minds of men to an immanent divinity."

Luther Wesley Smith (*And So I Preached This*) said, "Whether you are a disciple of Christ or not, can you not observe the evidences of divinity within your common humanity?" So the basis of morality here is not in a Divine Lawmaker, but the immanent divinity in man. There are those who would say that this notion of human divinity has been abandoned by disillusioned liberals, but it still lives in many liberal ideas of human nature.

Events of the past few years have proved that when men appealed to the divinity within Mussolini they found only stuffing; when men appealed to the divinity within Hitler, they found mad, immoral fanaticism; when they appealed to the divinity in Stalin they found the old Russian cruelty made more terrible by atheistic fanaticism. The Chinese Communists are not the simple "agrarian reformers" described by starry-eyed liberal missionaries, but devilish and unscrupulous in many ways. The appeal to the divinity immanent in man failed because it simply isn't there!

The liberal never reforms but only changes his approach or gives his discredited heresies a new coat of whitewash. E. Stanley Jones (*The Christ of the Mount*, p. 129), begins a new section with this heading: "The New Morals—Based on Reverence for Personality." Here is variation of the old "human divinity" idea which Bernard Iddings Bell characterized as "barely disguised self-ad-

oration." This new approach rests upon a humanistic idea of man not found in the Scriptures. It has proven of little value, for it is hard to feel reverence for personalities who not only do not inspire reverence but in many cases inspire disgust or horror. To divorce the idea of personality from the actual persons is to turn one's back on reality and embrace a false idealism. The only Person who does and should inspire reverence is the Lord Jesus Christ. Everything else is human idolatry. The liberals find it difficult to worship Jesus, but have little difficulty in idolizing man, spelled M A N.

There is another approach which is dependent upon an idealistic view of human nature—the idea that men should treat each other as brothers, and that all should work for the common good or the "good of the greatest number." The preaching of the liberal dogma of the Fatherhood of God and the Brotherhood of man attempts to put this idea in a religious setting and give it a validity. This confers upon sinful men divine sonship on a non-ethical basis, and ignores the New Testament teaching that men become the sons of God by justifying faith and divine adoption, thus making it an ethical sonship.

Since this position is not in accord with either the Scriptures or human nature, but the product of an idealistic sentimentalism, it has not succeeded in providing an adequate ethic for the world of men. Most men are too selfish to live like brothers and too selfish to consider the common good above their own interests. This is often true among professed Christians, as well as those who make

no profession. It is exceedingly difficult to be wholly unselfish, and few succeed. Man simply isn't good enough to live with other men like brothers.

The neo-orthodoxy of our times offers another approach to the problem. Rejecting authoritative, external revelation, placing the subjective religious experience of the individual before the ethical precepts of the Scriptures, it grounds morality within the religious individual, opening the door to a religious individualism in ethics productive of much mischief. The logic of its position is that "the voice of God" within the individual should be obeyed, regardless of what the Bible says concerning such matters. This is inherent in its view of revelation, its acceptance of the radical results of higher criticism, its depreciation of the historic Jesus and its emphasis upon the character of the decision of the existential moment. This produces both relativism and individualism in ethics which in the end is destructive of Christian ethics. Many fanatical groups in days gone by have placed the authority of the "divine voice" within them above the Word of God, to the embarrassment of the work of God and the destruction of souls. Wieman's statement that individualistic morality is diabolical is true, but agnostic education, liberal theology and neo-orthodoxy have led us to this precipice.

### II. THE MORAL CONFUSION OF OUR TIMES IS SEEN IN THE MORAL CONFUSION OF LIBERAL THEOLOGY

The disappearance of the idea of absolute truth and absolute morality and the abandonment of the absolute God for a limited God have caused a shift at the center of liberal theology. Orthodox theology always held that the primary at-

## Suddenly Destroyed

(Continued from page 7)

a time yourself and frightened many a time, and you sit there and say, "Scare me if you can; get me by frightening me if you can." But on God's judgment day you will run and call on the rocks and the mountains to hide your soul from God's just fire.

God gets closest to the man who is honest with his own soul and feels his need of Christ. God

tribute of God is holiness; but liberalism has made love the primary attribute of God. The holiness of God is almost lost, and the holiness of Jesus is denied. Love and holiness belong together, but love must be holy even as holiness must be loving. The Scriptures unite the two, but liberalism separates them, leading to a loss of ethical emphasis and ethical content in liberal theology.

There has been a shift from the authority of the Bible to the authority of religious experience. There has been a shift from Divine sovereignty to human democracy. There has been a shift from the absolute to the relative. There has been a shift from the mandatory to the optional. There has been a shift from the positive-negative approach of the Biblical writers to the exclusively positive approach based upon an idealistic conception of the nature of man. There has been a shift from the conviction that ethical precepts in their highest form came by Divine revelation to the belief that they represent the conclusions of great teachers or the social experience of the race. Instead of remaining on the high ethical plane of the Scrip-

(Continued on page 9)

help you to pray about this: "I am not to be frightened into Christianity!"

"HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY."

### Sudden Destruction Promised the Hardened Impenitent

It is an awful thing to die, anyway; but to die without a moment to pray, without a moment to counsel the wife, without a moment to talk with the children; to be struck down SUDDENLY!

I don't know when I shall die, or where I may go down—whether in a railroad wreck, or in a storm at sea; or I might go down on a wagon, or I might drop dead with heart failure; I don't know how I shall die, but I know I prefer to die easily. I know I deserve to die suddenly. I may be taken with a stroke of paralysis, and have to be carried to the train and from the depot up to the old home where I have lived for years, into the room where I have sat and talked for hours at night with my wife and children.

I would suffer and linger there for days, talking to them about the responsibilities that would rest upon them when I was gone, about right living; and when the last day would come and the last night would come, and the doctor had picked up his things and gone, wife and children would stand around my couch, and I would bid them live good lives; at the last moment I would turn to my wife and speak the last words of my heart to her, and bid her to be faithful to the end; I would kiss them all good-night and go home as happy as any schoolboy ever went home from school. But to die suddenly, and without a word of counsel to the wife, without a word of comfort to the children, without a moment to utter anything to this world!

### Sinners Destroyed Without Remedy

"... Suddenly . . . destroyed and that without remedy!" How we look to remedies here. Millions of dollars are spent in patent medicines, doctoring, and all that sort of thing; and it shows how men dread death, and how they lean on remedies, and how they look to remedies to heal and remedies to effect cure; but, "without remedy!"

The saddest hour I ever saw was after ten weeks of suffering and hard work, when my wife was sick. That night the doctor came to me and said, "I now break to you the saddest news that ever fell on human ears. Your wife cannot live."

I said, "Doctor, do you mean it?"

He said, "The symptoms now say that remedies are useless."

I went into the upper chamber of my home, and turned my face toward God and said, "O Lord Jesus Christ, who raised Lazarus from the dead when he had been buried four days; who said, 'Come forth Lazarus,' and he stepped forth and drew the napkin from his face, and the graveclothes off him, and walked home with his sisters; keep the words that you spoke that day, and spare my wife." She lives today, cured by that only one remedy of God.

The day will come to you father, mother, man, woman, when your doctor will pick up his medicines and go, and you will turn your eyes toward humans and human instruments, and they will say, "No remedy." That is the time when you will turn your eyes from human remedy to God; and God shall sit upon His throne and say, "No remedy." There will be no remedy in human power, and no remedy in Heaven for you.

I want every man of you here to settle this question tonight; either surrender your life here tonight, or deliberately make up your mind to run to ruin.

"HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY."

—THE END—

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## Moral and Theological Confusion . . .

(Continued from page 9)

their own sinfulness and cried, "Woe is me."

4. Liberalism, rejecting the Pauline teaching of the atonement by which a just God can

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justify the sinner and still be just (Rom. 3), offers an unethical atonement.

The Pauline doctrine of the atonement by which both the holiness of God is conserved and the love of God expressed is rejected by liberals. Their God is not a holy God as much as He is a loving God. He does not incarnate Himself in a holy man, and therefore does not require a holy sacrifice, for He is not as sensitive to sin as the Scriptures assert. Liberalism does not believe that "Christ died for our sins according to the Scriptures" (I Cor. 15:3). Liberalism does not believe that God set forth Jesus "to be a propitiation through faith in His blood" (Rom. 3:25). Liberalism does not believe that "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Liberalism does not believe in Him "who his own self bare our sins in his own body on the tree." Liberalism rejects the Biblical teaching that "He hath made him (Christ) to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21). Ferre (*The Sun and the Umbrella*) will have none of this. George A. Buttrick, Presbyterian liberal, takes an even more violent attitude, saying, "If God dealt with Him as if He

were a sinner and the greatest sinner, then we must say of God (as a cynical Frenchman did say of the God of these penal theologians): 'Your God is my devil.'" (*Great Themes of the Christian Faith*, p. 18). So liberalism rejects the Pauline doctrine of the atonement with its ethical content and substitutes a non-ethical view of the atonement. If its "Savior" is a sinner, it can do no other; but Paul's Savior was sinless, a significant difference. In the liberal view of the atonement there is no holy God, no holy sacrifice and no holy atonement.

### 5. Liberalism presents an unethical church.

Liberals are almost unanimous in saying that the early church either "doctored" the sacred writings to conform to their views, or were incredibly careless in handling them and transmitting (a view for which there is no proof).

Many liberals believe that the story of the virgin birth was taken over from pagan sources and added to the Gospel (Fosdick) to account for the greatness of Jesus. Georgia Harkness (*Understanding the Christian Faith*, p. 76) suggests that the story of the virgin birth is "part of the tradition that developed after the early Christians had for other reasons become conscious of His divinity." In spite of the fact that there is no proof for this, it is widely held by liberals. John W. Bow-

man (*The Intention of Jesus*, pp. 183, 184), a Presbyterian writer, says, "It was the church that added these mundane traditions to its Gospels."

F. C. Grant (*An Introduction to New Testament Thought*, p. 94) says of the Gospel of John: "The book is not a historical record of the life and teachings of Jesus, but a dramatization of the meaning Christ had come to have for the church at the end of the first or the beginning of the second century . . . Matthew is a strongly colored document" (p. 95). The early church seemed to have a few scruples about altering the text of its sacred writings, "doctoring" the text to suit its later views and handling the text so carelessly that its authenticity was almost destroyed. There is no evidence whatever that the early church did any such thing. But much evidence to the contrary. Such an unethical and unscrupulous church did not turn the world upside down, for such a church would not have the integrity to overturn paganism. Liberalism offers to this suffering world an incredibly unethical church.

Liberalism without Biblical warrant offers our present age a worldly, semi-apostate church, clad in leprous garments and living in spiritual adultery with the world as "a holy church," the "body of Christ." Liberalism, abandoning the doctrine of external sanctity of the church, offers the church as a holy institution, regardless of the character of its members.

Ralph W. Sockman (*How to Believe*, p. 153) says, "The church is holy not because of the goodness of her members but because of the godliness of her begetting. She is the Body

of Christ." Here the unholy church of our day is given an artificial holiness and elevated to the exalted position of the "Body of Christ," a view closely akin to the doctrine of Rome that a church is a true church regardless of its corruption. Liberalism offers a church unethical in its beginnings and unethical in character, dressed in the garments of a false holiness.

We stand in deadly peril—and yet there are those who exhort us not to get excited. The foundations of Christian morality have been undermined—and yet there are those who say we mustn't get alarmed.

Modernism has rendered the churches lifeless and impotent in a day of world-wide peril, but we are exhorted to be content with our stagnant separatism and coddle our orthodoxies and let the rest of the world go to hell. Our house is burning down, but we mustn't cry fire, for that might disturb the rest of some sleepy brethren. Absolute truth is gone, but we must not contend. Absolute morality is gone and juvenile delinquency, vandalism, crime, political corruption and a corrupt ecclesiasticism hold sway—but we should stick to our parish chores.

WE MUST FIGHT ON OR BE ENGULFED IN RELIGIOUS APOSTASY AND BECOME A GUILTY PARTY TO THE MORAL COLLAPSE OF OUR CIVILIZATION, THE CORRUPTION OF THE CHRISTIAN FAITH! How can we remain silent? How can we quit contending? How dare we fail to cry aloud and spare not this hour of the world's peril. *We must fight on!*

From The Baptist Bulletin, used by permission.

## Why Has Christ Not Yet Come?

(Continued from page 1)

ture. It is to be "in a moment, in the twinkling of an eye." He is to come "as a thief in the night." When men are saying, "Peace and safety, sudden destruction cometh upon them." The word *quickly* means suddenly, not soon.

Moreover, while the New Testament clearly taught that Christ *MIGHT* come in the lifetime of the First Century Christians, nowhere does it say that He *WOULD* come. On the contrary the Scriptures prepared the church for a long delay.

In Matthew 25:14, 19, Jesus said, "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods . . . After a long time the lord of those servants cometh." Notice: "a far country," "a long time." Thus did Christ prepare His people for the long absence.

Paul prays for the Thessalonians, "The Lord direct your hearts into the patient waiting for Christ." Paul had taught his converts "to wait for the Son from heaven," but side by side with the imminence, he prepared them for a possible delay.

With these observations before us let us now face the question, "Why has Christ not yet come?"

### I. FIRST, SEE SOME FALSE EXPLANATIONS

#### 1. It Is Not Because God Is Slack Concerning His Promised Word

Some men are slack concerning their promise. They make a promise, but because of inability, or fickleness, or forgetfulness, or death, they do not fulfill their word. But inability is no part of the character of a God Omnipotent. Fickleness is unknown of the God of Jacob who changeth not. Forgetfulness is impossible with the Omniscient One. Death cannot overtake The Eternal.

God has faithfully fulfilled all other prophecies made concerning times past.

He promised to childless Sarah a son, and that son came.

He promised a flood in Noah's day, and geology provides evidence of the deluge.

He promised fire from Heaven upon Sodom and Gomorrah, and today they lie buried under the ashes of that overthrow.

He promised an angel of death would slay the firstborn in Egypt, and that death-angel came.

He promised David a throne, and

David sat upon it.

He promised the destruction of Babylon, and where is Babylon today?

He promised death to Belshazzar, and that night was Belshazzar the king of the Chaldeans slain.

He promised the fall of Jerusalem's Temple, and Titus and Vespasian laid it in the dust.

He promised a world-wide dispersion of the Jews and every Jew you meet on the streets today is concrete evidence that God keeps His word.

He promised to send Jesus Christ to die for your sins and mine, dear friend, and Jesus Christ died on a criminal's cross.

He has promised to send this same Jesus in power and great glory to reign, and God will keep this promise concerning this future event, just as He has kept His promises in the past.

AND GOD WILL FULFIL HIS PROMISE RIGHT ON TIME. He has always done so. Christ at His first coming entered the world on time. "In the fulness of time God sent forth his son born of a woman." He died on time. Concerning the hour of His death, He said, "Father, the hour is come." He rose on time. "Christ died . . . and rose again on the third day according to the scriptures." He sent the Holy Spirit into the world on time: "When the day of Pentecost was fully come . . ."

And there is a day and an hour divinely foreknown when the Lord Jesus shall come a second time. Concerning it Jesus said, "But of the day and hour knoweth no man . . . but my Father only." God knows the divinely-determined day, and hour when Christ will come, and God will not only fulfill His word and send His Son, but He will send Him exactly on time.

#### 2. The Literal, Personal Return Is Not a Mistaken Interpretation

Nor is this long delay explained by saying that THE DOCTRINE OF A LITERAL, PERSONAL, VISIBLE COMING MUST BE A MISTAKEN INTERPRETATION OF THE PROMISES.

There are some who say that it is. They say, "Of course Christ has not returned literally, bodily, visibly. He never intended to establish His kingdom that way. He did not mean us to take the promises literally."

These men deny a spectacular

(Continued on page 11)



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## News Notes

### Martin Luther Film Sets Record

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Robert E. A. Lee, executive secretary of the religious agency, said that a total of 1715 prints have been ordered by churches in every state of the union and in Alaska and Hawaii on the permanent ownership plan of release since 16-mm. prints of the film were made available last September 1st.

"Never before in the history of the film industry has a feature-length motion picture received such wide release," Mr. Lee announced. "Normally, no more than 500 prints of a film with the average being about 300, are made available. 'Martin Luther' already has released five times the average number."

Mr. Lee said today that the original goal of "Martin Luther"—that of use by the churches—is now being realized. It can be secured from film dealers, religious publishing houses and Lutheran Church Productions for \$150 per print.

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## Why Has Christ Not Yet Come?

(Continued from page 10)

intervention from Heaven as the way whereby the kingdom of Christ shall come on earth. That kingdom, they tell us, is coming now. Through the church on earth, not through Christ from Heaven, will God bring in the kingdom. Through the preaching of the gospel, through the permeation of human activities, social, civic, commercial, national and international with the principles of Christ's teaching, the world will slowly but surely merge into the kingdom of God.

Accordingly every promise that speaks of Christ's coming as a literal event is explained away. They say Jesus is coming all the time, not physically on literal clouds, but spiritually, unseen, in the clouds of war that overshadow the earth, in the clouds of sorrow that hang over many homes. He comes, they tell us, with every advance of human progress and through modern inventions for the betterment of man.

But, my friends, it will take more than a gasoline engine to bring in the millennium. Men may become better off without becoming better. And if a man has a mind open to the Word of God; if he grants the divine authority and absolute finality of Scripture on the subject; if he is not blinded by a theory of interpretation, postmillennial or other, he cannot but acknowledge that, taken as it stands in the Word of God, the prophesied return of Christ is a literal, visible, personal coming.

Take the promises concerning the first coming of Christ. He was to be born of a virgin, at Bethlehem, called out of Egypt, betrayed by a friend, forsaken by disciples, sold for silver. His hands and feet were to be pierced, and lots cast for His garments. Were

those promises literally fulfilled? They were fulfilled to the very letter. They were definite, specific promises of a literal first coming, and they could be fulfilled in no other way.

Very well, if the promises regarding the first coming were literally fulfilled, then by what sane and consistent principle of sound Bible exegesis can anyone say that the promises concerning the second coming will not be as literally fulfilled? What God has done before, surely He can do again.

### 3. World Conditions Are as Foretold for the Age

But further, the delay is not to be explained by saying that WORLD CONDITIONS HAVE NOT WORKED OUT AS FORETOLD IN SCRIPTURE.

If the need for divine intervention in the affairs of men and nations were not apparent; if world conditions were such that men everywhere were turning to God, then we might think there was some weight to the statement that the apostles were not divinely inspired when they spoke of a moral and governmental failure all throughout this age necessitating the coming of Christ. But what have we right before our eyes in America and every nation on earth in this year 1955? Conditions in the world, in the church, and among the Jewish race so manifestly identical with the condition of things prophesied in Scripture that no open-minded person can fail to note the similarity.

Christ said He would come to establish a reign of universal righteousness in a day of prevailing unrighteousness. He said He would deal in judgment with a world that would so neglect the grace of God throughout the entire

age that only a small minority of those who would hear the Gospel would believe it and be saved. He prophesied that man would utterly fail in bringing a reign of righteousness and peace to the earth, and that His Word would be so flouted that when He came the second time He would not find faith prevailing but rampant unbelief.

Now let me ask you, are these predictions of governmental misrule, international wars, abounding iniquity in the moral realm, and prevailing unbelief regarding the authority of the Scriptures—are these predictions so wide of the mark, so palpably mistaken, that God may have been compelled to change His mind and delay the coming of His Son? The answer is that if any irresistible proof were required to prove to a demonstration the infallibility of Bible prophecy that proof is found in the present condition of the world.

What is the attitude of men, even religious leaders, toward this Book that claims to be the inerrant Word of God? Is it not exactly as Paul said it would be—"This know also that in the latter days some shall depart from the faith," and again, "For the time will come when they will not endure sound doctrine?"

What is the attitude of the vast majority of those who hear the wondrous gospel of a Christ who loved them even unto death in order that they might be saved, and who offers eternal life to all who will humble their heart and turn to Him? Is it not exactly what Christ declared it would be—"Strait is the gate and narrow is the way, and few there be that find it"? No, my friends, if Christ has delayed His return it is not because conditions on earth are so blessed, so perfect, so different from those prophesied, that the coming of Christ has been rendered unnecessary.

### II. THE REAL REASONS FOR THE DELAY IN CHRIST'S COMING

Why, then, has He not returned? The Bible gives us the answer.

#### 1. God's Longsuffering

For one thing it is BECAUSE OF THE LONGSUFFERING OF GOD.

When we behold the injustices of earth, the unavenged wrongs, the deep and grievous insult offered to God by the rejection of His dear Son, we marvel that God should wait so long in dealing out judgment and sending the promised wrath.

But God is not man. He is infinite, not only in knowledge and

power, but infinite in love. And Peter tells us in my text that the one supreme reason for Christ's delayed return is that God is "longsuffering to usward, not willing that any should perish." Ah,

(Continued on page 12)

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## Why Has Christ Not Yet Come?

(Continued from page 11)

there you have it. Christ has not yet come because He wants you, my friend unsaved, to be saved. So God has deferred until this moment the sending of His Son. The moment Heaven opens and the voice of Christ is heard, you will be left behind in a world doomed to judgment. For when once the Master of the house has risen up and shut to the door, they who knock will knock in vain for entrance to the heavenly wedding. And because God knows that, and wants to see you saved; because His longsuffering is far beyond the patience of mere men, He has delayed the coming of Jesus Christ, and the coming of terrible judgment to this world.

And now that you have learned this fact, now that I have read to you from the Book of God the plain statement that God has delayed the coming of Christ in order that you might be saved, what are you going to do with that longsuffering? Are you going to presume upon this extraordinary patience of God? When I give the invitation at the end of this message for you to come to Christ, will you deliberately lay aside this copy of THE SWORD OF THE LORD, and continue to shut your heart against this patient Saviour who is now moving your will to turn to Him?

And further: if you do wilfully reject Him, and if He comes one day to end His patient waiting, and if, when you find yourself in Hell, I, John Linton, should come to you and say, "Do you not deserve to find yourself in this place of awful torment? Do you not deserve to be banished from the face of the gracious, compassionate, longsuffering Christ?" Do you not think you would be compelled to say, "Yes, I deserve it. I am here in Hell because I would not be in Heaven. God is just. He did everything He could to save me. He delayed sending judgment in order to give me every chance. But I presumed upon that patience, I deliberately trampled underfoot the love of a longsuffering Saviour, and now I am lost because I would not be saved." Would you not be compelled to say that?

But Peter tells us a second reason for Christ's delay. He says,

### 2. God's Measure of Time Is Not Man's

To those who misunderstand the delay Peter says, "Be not ignorant of this one thing [this one important fact] that one day is with the Lord as a thousand years, and a thousand years as one day." In other words, God is a timeless God. What seems an age to us, to Him is but a moment. You can recall, if I ask you, the events of yesterday. Where you were in the morning, the afternoon, the evening. It is all clear to you. It was only yesterday. Well, with God a thousand years are but as yesterday. You see there is no past with God; there is no future. God is timeless. The past and the future are to Him as the present. So when you speak to me of Christ's long delay, remember that you cannot time the steps of The Eternal with a stopwatch. "A thousand years with him are as a day."

There is a third explanation of this delay.

### 3. The Church Must Be Complete Before Christ Comes

No Bible-believer will deny this. The church is composed of individual believers. There must have been, therefore, and of necessity, a first member of this body of saved people called the church. And if there was a first, there must also be a last. The purpose of God in this age is "to take out from among the Gentiles a people for His name" (Acts 15:14).

Now God knows beforehand all who are to constitute the church which is the Bride of Christ. I am not dealing at the moment with when the church began. Whenever it was, there was a first member, and of course there must also be a last. When the number is complete, the Bridegroom will come for His Bride.

Just when that number will be complete no man knoweth. It may

be there are only a few thousand more who will come, perhaps a few hundred, perhaps only a score or two. Nobody but God knows. It may be in the next hour the last person to be saved ere God calls out His own to meet Him in the air, will turn to God and the number will be complete. Nobody knows, but it could be, it could be. Until that last one is saved Christ delays His coming.

What an incentive this should be to soul-winning effort on the part of preachers and people. To win the lost is to hasten the coming of the Lord. God has made all His actions in this world to depend on the faith, and prayer, and service of His people. He uses men, not angels, to witness to the lost. He has made world evangelization to depend upon our efforts. Who knows but that He may also be depending on us to determine the time of Christ's advent. The Word of God would seem to intimate this. "The Lord Himself," said Canon Simpson, "would never have bidden us pray, 'Thy kingdom come,' if those seasons, which no man knows, were so irrevocably fixed that our efforts could not hasten, or our sins retard the wheels of His chariot."

Did not Christ urge the Jewish believer in that future day of trouble to pray that his flight be not in the winter, nor on the Sabbath day (Matt. 2:20)? If prayer can effect the date of that flight

so as to modify the season, and even change the day of the week, is it not in the power of the church by prayer and soul winning to hasten the coming of the day of God (II Pet. 3:12 Marg.)?

A final reason for delay is this:

### 4. Knowing the Overwhelming Disaster That Will Be-fall the Unbelieving World God Mercifully Delays the Hour

Think of the conditions on earth crying for divine intervention which a sin-hating, omnipotent God has been compelled to witness for centuries.

He sees a group of Christians kneeling in a Roman arena, men, women, and children. He sees the wild beasts loosed upon that defenseless group and tear them in pieces—yet He does not move!

He listens in our day to the most daring and awful blasphemy—yet He does not stir!

He sees men corrupting little children in body and soul and He has but to think a thought and fire from Heaven would devour them on the spot—but He restrains His hand!

He looks down from Heaven this very hour and all over this cursed earth He sees murders being committed, outrages being inflicted upon helpless victims—yet He delays to usher in the time of judgment and the coming of His Son! Because that coming, and that judgment are so inconceivably awful, God delays despite an age-long and tremendous provocation.

Can you not, therefore, see that God's long delay is an eloquent and terrible proof of the awfulness of that day when the tribulation judgments shall begin? When every year adds to the fire of God's indignation, when for long centuries the sin, the outrage, and the insult offered to God by men have been adding to the long-pent-up wrath of God, what then will that indignation be when at last, after such fearful provocation, the thunderbolts of God's wrath are loosed upon the earth?

Let us remember then that Peter said, "The longsuffering of our Lord is salvation." It was to me. Oh, how I thank God that Jesus Christ did not come in my lifetime before I was saved. That longsuffering meant salvation to every Christian reading this message. If Christ had come before we were saved, we would have been doomed to the fire and anguish of the Great Tribulation.

Dear friend unsaved, I earnestly entreat you not to lay aside this message until you decide to join the company of God's people and thus be prepared for the at-any-moment coming of our Lord Jesus Christ. God's delay can mean salvation for you provided you do not delay in turning to Him. Take the place of a needy sinner and ask Him to come into your life right now, and just where you are Jesus Christ will save you. "Him that cometh unto me I will in no wise cast out." There you have His own word for it. Then you, with us, will be ready for His coming whenever that coming may be.

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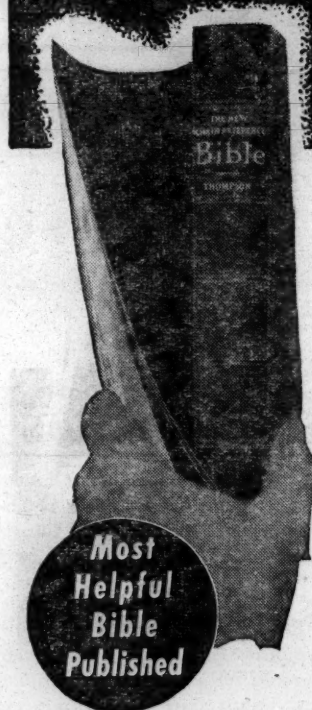
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